

VALLEY WOMEN'S VOICE

March 1989

A Chronicle of Feminist Thought & Action

"CHOICES"

by Carla Halpern

"Abortion: a baby can live without it." This is just one of the new slogans emerging from the "pro-life" movement. It sounds clever and logical, as do several of their other arguments. However, anyone who digs beneath these arguments will find serious flaws in the reasoning. "Pro-lifers" often make these claims about pro-choice literature. Well...here are the arguments. You choose.

In one pamphlet entitled, Language of Illusion: The Abortion Slogans, pro-choice arguments are ripped apart one by one. This is actually good for pro-choicers, since it allows them to see that there is, in fact, reasoning behind the words. Take, for example, the phrase, "Every child a wanted child." Illusion believes that pro-choicers think "the value of children is dependent on the affections of others." This sounds horrible, but think what happens to children who are born unwanted. Imagine the following common situation: a single mother on welfare desperately trying to support five children, discovers that she is pregnant again. She may be able to share her affections with many children, but can she afford to feed another? Is there room? She and her children are already struggling. Do her children have access to good education? Growing up in this environment, will her daughters drop out of school to become single mothers as well? Okay, suppose she chooses to give this child up for adoption. Is she in touch with an agency? Does she have time to find one? Can she take time off from her job as the pregnancy advances? Will the agency pay for all her medical expenses and give her compensation for missing work? There is an excellent chance that her baby will be born weak or deformed. There are long waiting lists for healthy, white newborns, but her baby may not fall into that category.

This leads up to another pro-choice argument which is often refuted by "pro-lifers": "Quality of life." What kind of chance does the child of the aforementioned woman have? What about children who are born to fifteen-year olds? Statistics (from 60 Minutes) show that these children are far more likely to become parents at an incredibly early age as well. The cycle of dropping out of school, poverty, malnutrition, and hopelessness continues to get worse. "Quality of life" is indeed an issue. So many "pro-life" organizations are gung-ho to let women continue their pregnancies, but what happens once the baby is born? These people only fight for right in-utero. After birth, they seem to forget. Not all, but a lot of "pro-lifers" are the same people fighting against welfare and government funding of medication and education. This makes the slogan, "abortion: a baby can live without it" entirely worthless. If you are going to fight for life, you cannot stop after the first nine months. That's what "quality of life" means.

What about the argument that "abortion is selfish?" Why can't a woman who finds herself pregnant just "offer her body as a vessel for nine months?" Is that too much to ask? Yes, for some people it is. Adoption cannot be the ultimate answer in every case. Many women suffer more emotional trauma from giving up a child for adoption than from having an abortion. Also, our society attaches a stigma to pre-marital pregnancies. Asking an unmarried pregnant woman to carry her pregnancy to term is asking her to isolate

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COKE VOTE

by Jill Gould

Women at Mount Holyoke College are involved in the controversial issue of apartheid in South Africa. Many students would like to pressure American corporations that do business with South Africa, to disassociate their companies from the South African government. Many believe that these businesses are helping to economically support the South African government and apartheid. The question of whether Coca-Cola should be boycotted on the Mount Holyoke campus because of the corporation's involvement in South Africa has become an issue of concern for Mount Holyoke students. On March 6, a referendum proposing the boycott will be prepared. This referendum is of great importance to students at all college campuses as it will be the first of its kind proposed at any campus in the United States.

The Student Government Association of Mount Holyoke became interested in the boycott issue after members saw Coke propaganda on the University of Massachusetts campus. The Mount Holyoke branch of the organization Action South Africa, headed by Reehana Raza, approached the Student Government with a petition proposing that a referendum to replace Coke on campus be voted on. Large student interest in the proposal was apparent in that over two hundred students signed the petition. "Mount Holyoke made a commitment three years ago to divest from South Africa," stated Raza, "it seems very hypocritical for the college to support companies who continue to do business with the country."

Jennifer Ives, a Mount Holyoke student, is responsible for setting up a Coke Committee which researched the issue and contacted Coca-Cola and the American Friends Service Committee. Lecturers were obtained who would give students two different points of view on the boycott.

Leslie Lippi, a member of the Student Government Executive Board, contacted the Blakleys, head of food service at Mount Holyoke, and members of the Mount Holyoke Administration, in order to gain approval of the proposal and to find a substitute beverage in case Coca-Cola is removed from campus kitchens and

vending machines. "The college administration has been very willing to work with the students on the issue," Lippi says.

If Coke is banned from campus, either Pepsi or RC Colas will replace it. Some concern has been voiced by students that Pepsi Cola also has a vested interest in South Africa. However, according to Lippi, Pepsi Cola Corporation has had one bottling company in South Africa compared to Coca-Cola's fifteen, and has no direct investment in the country. "The wording of the legislation (in the referendum) will be key," says Lippi, as students must decide what beverage would replace Coca-Cola on their campus.

On the Hampshire College campus, Coke Boycott stickers placed by students on Coke vending machines initiated the Dean of Students to replace Coke machines with Pepsi. However, Hampshire Food Service continues to serve Coca-Cola in the cafeteria.

Smith, the University of Massachusetts, and Amherst College students are also researching the Coke boycott issue and are carefully watching Mount Holyoke procedures concerning the referendum. How the Mount Holyoke campus handles the vote on a possible Coca-Cola boycott might set an example for the other Five-College campuses to follow.

On February 13, Arthur Serota, an anti-apartheid activist and a member of the American Friends Service Committee, lectured at the Mount Holyoke campus in an effort to persuade students to boycott Coke. Besides Mount Holyoke women, students from Smith and Amherst Colleges attended the lecture to educate themselves on the issue. On February 27, a representative from Coca-Cola will speak to Mount Holyoke students in response to Serota's speech. Directly proceeding, alternatives to Coke and what the cost of the switch would be to Mount Holyoke will be discussed. After students have a chance to hear both sides of the issue, the wording of the referendum will be decided upon. Students in the Five-College area are encouraged to become involved as the boycotting issue may soon be a referendum on their campuses. Anyone with questions may call Leslie Lippi at Mount Holyoke College for more information. *

THE BATTLE AGAINST PORN

For those who don't know, there has been a recent rise in feminist anti-pornography activism in this area. Most notably, two hundred and fifty dollars worth of pornographic material was destroyed at the Amherst Newsroom. Two anti-pornography demonstrations in Amherst followed, as well as a powerful slide presentation in Northampton (from which much of the material for this piece has come) sponsored by the Anti-Pornography Education Project. This is good, because the problem of violence against women is not lessening, despite the incredible hard work of women in the anti-violence movement. In fact, life is getting worse for women. One contributing factor to this situation is the pornography industry.

It is a widely held belief that pornography has no effect on men's behavior, and thus on women's lives. However, pornography is pervasive in all of American society. It affects people in ways similar to the ways in which kid's T.V. affects kids, the ways advertising

effects adult behavior (If it didn't, would companies spend literally billions of dollars on ad campaigns? I doubt it.), and the ways "slasher" movies effect teenagers. In fact, it has been shown that places where there is little access to pornography (like Hawaii) there is a lower incidence of rape than average, but when pornography is introduced to these areas the rate increases. Even if there were no documented cases of women being raped by men who were acting out roles they'd seen in movies, it is vitally important to remember that pornography itself is violence against women.

Pornography is not about mutuality or consensuality eroticism, love, or art. Pornography is women's degradation and humiliation. It is women bound and gagged, tied naked to trees. It is girl and boy children performing oral sex on adult men. It is women with vacuum cleaner hoses stuck up their vaginas, and pliers attached to their breasts.

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CONTRIBUTORS:

Debbie Connolly
Jennifer Dawgert
Jill Gould
Martha Grigg
Carla Halpern
Karen Laura Jones
Dena Marger
Diana M. Moore
Bet Power
Trystan Skeigh
May Wolf

TYPING:

Lisa Menne
Patty Murphy
Alice K. Stanislawsky

EDITING:

Peg Aloï
Debbie Connolly
Toni Maschler
Fiona Ritchie

OFFICE:

Kathy Durbin
Peggy Klekotka
Alice K. Stanislawsky

BOOK-KEEPING:

Paula Bousquet

SUBSCRIPTIONS:

Kathy Durbin
Peggy Klekotka
Alice Sheats

PRODUCTION:

Martha Grigg
Peggy Klekotka
Toni Maschler
Alice K. Stanislawsky

Thank you to our "key-angel" and to
Peg Aloï for sustaining us with quiche.

C R E D I T S

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But these examples are not the worst of it. Rather, they represent the norm in women's humiliation. The most "hard-core" porn is sought when men reach a satiation level for the ordinary humiliation of women. Men become desensitized to the photos shown in magazines like Playboy, and search for more stimulating, more violent pornography. The result is that actual rapes are filmed, and finally, women are often murdered on screen in snuff films.

These are the worst examples of woman hating for male pleasure, power, and profit. Snuff, i.e. gynocide, is what makes money; Playboy Magazine is on its way out, but Hustler and Tit Torture Magazine are on their way up.

It must be remembered that the women photographed for pornography are real women; the violations done to them are real. Having a pair of pliers applied to your nipples hurts. Every woman photographed for pornography should be considered a picture of violence against women, it doesn't matter how much she's getting paid. The women used to make pornography represent a violated and oppressed class, and as usual it is women of color who suffer the most.

Frequently Asian or Latina women are used in snuff films, for many reasons. Often they are immigrants who may have difficulty speaking English. They may have few family connections in the US, few economic options, and they may have questionable legal status. This means that they are especially vulnerable and thus easy targets for pornographers, and it may be a long while before anyone notices them missing if they've been murdered. This pattern gives some insight as to why women would "choose" pornography as a career. There is a large market for pornography and few other economic options for women, especially women of color. Just as often, women enter pornography involuntarily. Feminists are asking, why should any class of women have to be responsible for being men's masturbation tools?

Why do men defend their right to pornography so ardently? Men have an interest in preserving this right because it is men that consume pornography, men that benefit from it, and in many cases men that directly profit from it. It is not simply men standing up for other people's freedom of speech because these men don't stand up for women's freedom of speech. Women won't have the access to the media that men do until women have equal political and economic

power. Sure, any woman can say pornography is bad, but they don't have the media on their side, i.e. the freedom to be heard, that men do. Women do not enjoy the same freedom of speech guaranteed to men in the constitution, because, as everyone knows, the constitution was written by slave owning, sexist, white men who were working to protect their own interests.

The constitution didn't protect Linda Marchiano, or Tawana Brawley, or Vivian Morrissey, or Virginia Ferrer, or Catherine Grochinski, all victims of extreme male and in some cases racial violence. It is important to remember these women's names, and why they suffered. The constitution does not protect women; freedom of speech for everyone is a lie.

What can be done? We can take examples from courageous women in the community, and support them rather than become discouraged when they occasionally get arrested and make the papers. We can find out why the UMASS campus store still carries Penthouse Magazine. We can take down offensive Spring break posters from the campus center and our class rooms. We can participate in local demonstrations against violence and pornography. We can educate ourselves about the issues by reading any of a number of good books on pornography, and then we can discuss what we've learned with our friends. We can work with the Every Woman's Center and become Educator/Advocates against violence against women. Or we can think up our own creative solutions.

However, while the end of women's oppression will necessarily mean an end to pornography, it does not work the other way around. Unfortunately men have too many billions of dollars already invested in women's humiliation for it to end with women. Pornography will continue for as long as it is profitable; it won't end because men have seen the error of their ways. People need to stop buying it, and watching it; it is men that need to educate other men.

I wish women luck and success in their struggles.

(Final note: Because of space and time limitations, it is impossible for an article like this to be all inclusive. For this piece, with regard to Lesbian pornography, suffice it to say that I understand the special threat that censorship may pose to portions of the Lesbian community, while I also see a clear distinction between material that is life affirming, and material that is death affirming.) *

SUBMISSION DEADLINES

April issue: March 17; May issue: April 21

POLICY STATEMENT

The Valley Women's Voice, a monthly feminist newsjournal, welcomes women's writings, poetry, graphics, and photography that reflect a feminist commitment to the empowerment of all women. The Voice provides a forum for women to share challenging and controversial ideas; vital information and resources; lively humor, rage, celebration, struggle; and an increasing awareness of and respect for diversity among women. We aim to communicate and strengthen bonds between women by making them visible in our pages.

The Valley Women's Voice is produced on a collective, consensus, volunteer basis by a group of feminists who disagree on as many things as we agree on. We often do not agree with all opinions expressed in the Voice by individual authors, but we accept responsibility for choosing to print everything in the paper.

Although we have created the Valley Women's Voice with fairly clear ideas about what we want this newsjournal to be, we also view it as an ongoing opportunity for all of us—readers and collective members—to learn more about

ourselves, each other, and the many truths of feminism.

CONTRIBUTION GUIDELINES

The Valley Women's Voice welcomes letters, essays, narratives, interviews, newsbriefs, poems, short stories, cartoons, graphics, and photographs. Written submissions should be 3 to 5 pages typed, double spaced. **Your name, address, and phone number must be enclosed with all materials** so that we may verify submissions and/or contact you to discuss any necessary editorial changes. A short biographical statement is also appreciated. An author who—for reasons of confidentiality—does not wish her name to be printed should indicate this when submitting items. Please enclose a SASE if you would like materials returned to you. The decision to print materials is made collectively, and all major editorial changes are made in conjunction with the author. Although we cannot afford to pay contributors, we do send a complimentary copy of the issue in which your item appears.

Send submissions to: Valley Women's Voice, 321 Student Union Building,

University of Massachusetts, Amherst, MA 01003. If you have ideas for future articles, or are not sure how your particular interests and talents may add to the paper, call us and let's discuss the possibilities. Our number is (413) 545-2436.

CALENDAR & ANNOUNCEMENT LISTINGS

The Valley Women's Voice would like to print announcements and publicize events of interest to women. Listings are free and should be kept to 5 lines in length. (Items will be edited to fit space constraints.) Announcements for non-profit organizations will be given preference and additional space when it is available.

We request that Calendar listings provide the following information: name, date, time, and location of the event; cost of attending the event (sliding scale? work exchange?); the sponsor of the event and recipient of proceeds, if any; a statement about accessibility for disabled women (wheelchair accessible? ASL interpreted?); a phone number where inquiries may be directed. Individuals and organizations may re-

quest that a photograph be printed along with a Calendar listing. A nominal fee is charged to cover printing costs. Only black-and-white photographs can be accepted. Due to space constraints, we may not be able to accept all photographs for publication, and preference will be given to non profit organizations.

SUBSCRIBE

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HOW TO SABOTAGE YOUR OWN THERAPY

by May Wolf ©

We know that the goal of therapy is to get our therapist to love us. None of this stuff about loving ourselves. The goal of therapy is not to learn how to ride the hills and valleys of our own life, but rather to persuade another person to take responsibility for our failures and applaud us when we do well.

It follows that we must become adept at methods to undercut the typical therapy process. The only hope we have of securing our therapists' love and engaging them in taking responsibility for our lives is to become skilled in the art of therapeutic sabotage.

The best sabotage is not to enter therapy. Undermine from the beginning: be the only one in the Valley not to need a therapist. Remind yourself that there are others who need it more than you. If you indulge in the selfish art of navel-gazing, you'll simply be using up precious resources which others deserve more. Tell this to any potential therapist and they may go for the bait: they'll begin to take responsibility for your life by urging you to stay in treatment.

Since you need a therapist to take responsibility for many aspects of your life, avoiding therapy may be a short-lived device. You may find yourself interviewing therapists. Choose therapists from the yellow pages. Make appointments one at a time in

alphabetical order. Keep interviewing therapists till you find the perfect one. You can detour the therapy process at this point by noting that the hours offered are never convenient. The fee, even if sliding scale, is out of your range. Let each therapist know that they aren't expert in the technique which is crucial to your healing. It's also obvious that they aren't trained enough in the area of your problems. Remind yourself that no one can help you unless they meet all the qualifications you can list.

If this fails and you find yourself coming back to the same therapist, another way to thwart treatment is to come late. It's great to come in late because then you don't have to sit with that nasty silence and come up with things to say instead of the memories and feelings pressing to the forefront of your mind. So come late, leave early and avoid eye contact.

If a stronger technique is needed just cancel appointments. This is particularly useful at strategically-critical moments (e.g. after an important disclosure). Just call up and leave a message with your therapist's answering service telling her that it feels uncomfortable to talk.

But let's say you don't have the nerve to cancel, come late or tell her you slept through your 2 p.m. appointment. Let's say you are sitting there with

the therapist and 50 minutes to fill.

Another approved method of thwarting treatment is to keep secret some vital facts about your life, e.g. you're adopted, you were kidnapped as an infant and raised among geese in a distant land.

Talk about the weather. Why should you share your real thoughts? After all, you don't need to pay someone to listen to you! Sometimes it feels like your therapist is like a prostitute paid to love you and that doesn't feel good. Talk about the weather or the ups and downs of your work life. Listen for the "feeling" questions and dart away like a deer leaping over a brook.

Affective sabotage means that none of your genuine feelings can pass through the cracks. If you feel close to tears look away. Deny sadness if asked. Pretend your contact lens is on the loose or that an eyelash attacked your pupil. Anything but...

Perhaps despite your best efforts the worst has happened. Some genuine feeling has gone through or even poured down your cheeks. She has asked a question and it was right on the mark. It let the dam loose. If they ask, "What's not going on for you?", or "What's the feeling?" a great way to sabotage is to say, "Oh nothing really", or "I don't know. I really don't know". After all, crying is weak and sobbing is even worse. They see your wet face and hear you blow your nose like a fog horn. It's just all so messy and embarrassing. You feel naked.

They don't cry. You wish they would. Cry or scream or dance or laugh. But they're all ears, a magnet to your predicament, eyeballs soaking the truth out of you.

Don't let this go any further. After all, how can you be sure they're trustworthy? Surely they'll eventually ridicule/ criticize/ humiliate/ abandon/ ignore you in response to your heartfelt expressions just like Mom/ Dad/ crazy Uncle Wilbur did, yes?

When they ask, "Does this feeling remind you of anything in your childhood?" keep a lid on the toy chest. I mean those memories. Already things are out of hand. Visions start popping up in your mind. You want to answer. You recall the abuse, a feeling, a dream.

But now you feel naked even without the tears streaming down your cheeks. If you say the memories aloud, the finger of blame will turn towards you as surely as the compass wand points to Magnetic North. You and you alone are to blame. What good's it going to do to talk about it anyway? It's just going to be an advertisement in neon lights of your unworthiness, your inadequacies, your vulnerabilities, your sleaziness, your perverted wishes, your evil, your defects, your inability to be fully human or lovable.

Something stirs in the toy chest. Rattles around so that even the therapist hears it. It wants out. Open goes the lid. And the first of many macabre images pops out.

There is relief in disclosure of the first secrets. Cloudy skies seem to have cleared in response to your words. But never fear. There are still many opportunities to sabotage your therapy. All is not lost. You haven't been fully taken over yet.

"I'm sicker than I thought," you may begin to tell yourself. Well, one "out" you have at this point is to predict doom. Therapy isn't going to help. This is too big for therapy. It'll never end. A journey of a thousand miles is one hell of a long trip. Never mind the rosy reminder: It begins with the first step. A thousand miles, ugh. Turn back.

You can turn back. Bury the memories again. Get very busy. Tackle a new academic program. Take on a second or third job. Coach Little League even though you know nothing about baseball. Don't leave yourself any time to think or feel. You can take showers, but don't soak in the warm rushing waters. Wash and get out. Move quickly from one chore to another. Rush even through fun. No time to waste when you're busy sabotaging your own therapy.

Resist temptations to work further on your feelings alone. You can turn back. Live on the edge so that you never have to make difficult choices in life, so preoccupied are you with life and death on a regular basis. Drive too fast. Speed up when the roads are

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LETTERS

Dear Valley Women's Voice:

I am very interested in subscribing to your wonderful paper! Our household loves it! Thanks for all the great articles!

Since I am not a student I sometimes don't get a chance to pick up a copy of the V.W.V. So enclosed is a check for \$15 - 15 issues.

Thanks for all your help and for making V.W.V. possible!

Sincerely,
Maggie Godbout

Dear Valley Women's Voice:

I wish to voice my thoughts about the questions being raised in lesbian-feminist community about sado-masochism.

Let me preface this by stating that I have never practiced sado-masochism (S/M). I am completely ignorant of the kinds of experiences S/M offers. In many ways I find this to be unfortunate, because it is difficult to bridge the gap between non-understanding/non-acceptance to understanding/acceptance of sado-masochism without personally experiencing it.

Here-in lies my point: Many "straights" say they do not understand lesbian existence (or homosexuality in general) because they personally have never experienced or felt attracted to the lifestyle. Likewise I, a lesbian, do not choose to practice S/M. Based on my own difference in preference, I can either choose the age-old route of criticism and condemnation that many heterosexuals choose when confronted with homosexuality, or I, an aware victim of this tendency to turn ignorance into prejudice, can choose to formulate a different kind of attitude toward S/M and the lesbians who choose to practice it.

I suggest that we should all strive to remember that this world is as full of different sexual preferences and sexual practices as there are people who choose them. (I am speaking of consenting adults.) And perhaps it would be more conducive to the creation of a just society, in which differences do not automatically translate as wrongs, if we practiced a mind of tolerance and non-judgement toward our sisters who choose to celebrate their sexuality in a way different than our own.

This to me is the bottom line about the presence of sado-masochism in lesbian-feminist culture: We can choose to remain divided and judgmental between ourselves, using the same prejudicial attitudes that heterosexuals have used against us for centuries, or we can struggle, as lesbian-feminists, to create a new way of thinking in our hearts and minds that allows and encourages diversity, even if this diversity includes things that we do not personally understand.

In Sisterhood,
Trystan Skeigh

Hello V.W.V. women:

I want to tell you that you are doing a fantastic job. As a feminist, I believe strongly that it is essential to our growth and survival that we have a medium for sharing our feminist thoughts, ideas, feelings (and advertising!) I appreciate the V.W.V. so much - thank you for your work - it makes me feel so proud!

Thank you.
Sincerely,
Bonnie McKee

Dear Sisters,

I am part of a coalition of Women Against Violence Against Women who are organizing an educational week called "Operation Womenkind". This year International Women's Day, which is on March 8, has been dedicated to the topic of Women Against Violence Against Women. We in Israel are organizing a march. It was decided that the colors of the march would be purple and white. Purple was chosen because it was the color of our Suffragist sisters.

We invite women from all over the world to participate and organize a march. We invite them to wear those colors on the 8th in solidarity with Women all over the world.

I would greatly appreciate hearing any ideas you might have on the subject, and whether or not you will be participating in the world-wide demonstration.

Yours sincerely,
Alexandra Nissen
Woman to Woman,
Haifa, Israel

FROM COW PARTS TO GUITAR ...

by Martha Grigg

Once upon a time - it was a cold rainy Wednesday in February to be exact - it was my fortune to meet with a mysterious stranger - well, Erica Wheeler, actually - at a charming? quaint? - centrally-located!! - little cafe in... Northampton, where we talked about (castles and dragons) living and loving and making music.

Okay, so it's not a fairy tale. Like most artists, musicians, and writers, local singer/songwriter Erica Wheeler has done just about everything to support her "habit." From cleaning houses to cleaning horses to waitressing - her current means of self-support - this woman has done it all. Can you imagine trying to talk Valley vegetarians into buying 6-month supplies of frozen beef over the phone?!

Although she did not confess a correlation, I'm sure Erica's experience marketing cow parts had a lot to do with her decision, in October of 1987, to pursue a professional career in music. For quite a while, her love of making music and her need to make money seemed, and indeed were, at odds with one another. But, after a considerable struggle over the "money or music" question, Erica decided to "just do it and not worry about security." Right now, all proceeds from performing go back into her music. In other words, the music almost supports itself, but she'd be struggling if she weren't waitressing. Comparing music with a baby, Erica says, "You have to feed everything you have to it."

Erica's pre-professional career began when she was in junior high school in Silver Spring, Maryland. Even then, relationships were a significant theme in

her lyrics. Her first song, written for a guy that she was dating who always interrupted her, was about her frustration at no being able to finish a sentence. "With a song," says Erica, "no one can interrupt you."

The ebb and flow of human relationships still haunt Erica's music and her insightful explorations speak



Erica Wheeler.

powerfully and poetically to her audience. The voice that she brings to her song is organic and bluesy, paying resonant tribute to the women who have influenced and inspired her - Joan Armatrading, Bonnie Raitt, and Ferron.

Although she loves the Valley - with its potlucks, softball games, and support groups - Erica herself will

probably succumb to "Slippery City" syndrome once she figures out where her future lies. ("Slippery City" is an original song about how people are always leaving Northampton, but how they always come back again.) Erica would like to go on tour and see more of the country before she chooses another home away from home. And, by the way, she wouldn't mind being famous in five years with an album or two on the charts.

On April 14 at 8:00 P.M. at the Northampton Center for the Arts, Erica will be performing with several other guest musicians to raise money to produce a cassette. To cover all expenses, she needs to raise well over a thousand dollars. Side One of the cassette, which she has tentatively titled "Coming," will feature falling in love songs, while Side Two, "Going," will probably feature the likes of "Memory" for those of us in more subdued circumstances. But between the coming and going, Erica's music is infused with the many precious moments of being (in love). Such tunes as "Take It Easy" and "I Love the Love" restore our faith in the strength and beauty of connections. Too bad a cassette can't have three sides! We'll have to wait and see what happens.

Erica's faithful followers will be pleased and proud to learn that she is scheduled to perform both in New York at the Speakeasy and in Boston at Passims. Locally, Erica recently appeared with Ronnie Gilbert at the Iron Horse and will appear with Dianne Davidson ("Breaking All The Rules," c.1988, Second Wave Records), also at the Iron Horse, on April 7.

So come on out, y'all, and support a fine, soon-to-be famous musician - Erica Wheeler.

SURVIVOR'S BULLETIN BOARD

Survivor's Bulletin Board is a place where women survivors of child abuse (sexual, emotional physical) can exchange information about resources that have helped them in their healing. Do you have a favorite book, article or newsletter? Do you know of a conference, workshop or other event of special interest to survivors? We need to know.

Send information about your healing resources and your personal impressions of them to: Bulletin Board, PO 295, Northampton, MA 01060.

Alice Miller: Writing for Survivors

Books by Alice Miller seem to be very popular among incest survivors. Most books about incest deal with men abusing children, specifically girl children. Alice Miller is looking at the ways and reasons parents, men and women, abuse children. It is a perspective many of us welcome. Mother-daughter survivors may find a special identification in reading **Pictures of a Childhood** which tells of Alice Miller's discovery of her abuse by her mother. Thanks to the Bulletin Board readers who wrote about these books.

The Drama of the Gifted Child by Alice Miller, Basic Books 1981 (originally titled **Prisoners of Childhood**)

The title **Drama of the Gifted Child** attracted me immediately. Here was someone who understood that being "gifted" did not make childhood easy. Miller understood that adults recognizing my abilities went hand-in-hand with adults exploiting my abilities for their own needs. The descriptions of adult heartlessness to a child's needs were clear and true. The only problem I had with this book was Miller's use of psychoanalytic jargon such as "narcissistic". It was hard to trust that these words meant something healing and loving to my child heart. I decided she did mean to be on the side of children, but I'm glad she didn't continue the use of the jargon in her subsequent books.

For Your Own Good, Hidden Cruelty in Child-rearing and the Roots of Violence, by Alice Miller Farrar, Straus, Giroux paperback 1984

Using information from published biographies, Alice Miller shows how adult violence and self-destruction are rooted in having been abused as

a child and having no outlet for the resulting feelings of rage, violation, terror and humiliation. She shows that it is not having been abused that makes one abusive or self-destructive, but the silencing of the reaction to that abuse.

Miller also makes a clear distinction between having sympathy for the abused child and excusing the abused-as-a-child adult from responsibility for his/her actions. Hitler was a battered child who was forced to keep silent about his abuse and idealize his father. The tortures used on Jews by the Nazis were, Miller concludes, derived from child-rearing practices in pre-war Germany. However Miller does not excuse Hitler as an adult from responsibility for his actions.

Miller asks how an entire society of adults could cooperate in genocide. In answering, she does not isolate Hitler and his officers as different, inhuman in some way others were not. Instead she finds the roots of the Third Reich in fascism at home; children brutally trained to obey unquestioningly, to idealize their abusive parents. These children, when grown, were

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"Writing which addresses the root assumptions... the very ground on which we're standing..."

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OF IDEAS

RADICAL FEMINIST THEORY

Experimental Prose

Translations

Reviews

Louise Cotnoir - Quebec Women's Writing: A Space in-between: Theory and Fiction • Gail Scott - A Feminist at the Carnival • Nicole Brossard - Memory: Hologram of Desire • Mary Meigs - Memories of Age • Erin Mouré - Poetry, Memory and the Polis • Michele Causse - L'Interloquée • Betsy Warland - the breasts refuse

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Marian L. MacDonald, Ph.D.
LICENSED CLINICAL PSYCHOLOGIST,
AND CLINICAL FELLOW OF THE
AMERICAN PSYCHOLOGICAL ASSOCIATION

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CHOICES: cont. from p. 1

herself from society. Because of the physical strain, she may have to drop out of school, give up sports, and completely alter her lifestyle. This is more than mere inconvenience. Why is a woman always expected to put the needs of others before her own needs? There's a distinction between being selfish and taking care of oneself.

One problem that "pro-lifers" bring up is that "abortion rights are often abused by people who use abortions as birth control." I can understand how "pro-lifers" would come to this opinion, but they miss the point. What should be attacked is not abortion rights, but ignorance. According to Planned Parenthood most repeat abortions are performed on teenage girls who do not use birth control. To avoid this, we need to push for education and readily available, safe, reliable birth control. Pro-choicers have been working all along for these very things. Some people will argue that birth control and sex-education only make young people more likely to have sex. This is a myth! Sex-education is not only about "what happens" and "how it happens", but also about the "why" questions: reasoning, values, and responsibility. Maybe this should be taught in the home, but obviously, in a tragically-large number of cases, it isn't. With adequate sex-education, the people who do choose to have sex are bound to think about it a lot more. Proper use of birth control (covered under sex-education programs) greatly reduces the chances of pregnancy. The people who fight against birth control and sex-education, often the same folks who oppose abortion rights, are the ones causing so many unwanted pregnancies.

Some people feel that it is morally wrong to use birth control. This leads to another argument: Who has the right to determine values for everyone? We like to stress religious freedom. Some religions practice circumcision. Is this barbaric? Does the little boy have a say? Should we outlaw this custom? Some religions believe deeply in vegetarianism. Does this mean everyone else should stop eating meat? Some people believe that a zygote is a human life. Others say it is only a potential human life. Even "pro-life" pamphlets disagree among themselves as to when a fetus starts to feel pain. Two publications, Children... Things We Throw Away and Never to Live, Laugh, or Love, set the date at eight weeks. But Concept of Human Life... A Public Policy Question for Massachusetts Voters only claims the date as four months. Do all these publications know their facts? Never to Live... states that "...society has never permitted man or woman the absolute control of their own bodies... Prostitution, drug abuse, self-mutilation, abortion and suicide have always been forbidden." This statement is not even open for interpretation: it is just plain false. Some Native American cultures used hallucinogens to an extent that our modern society would call abuse. In other cultures, suicide is an

THE COMMODITIZATION OF A CULTURE: AMERICAN INDIAN DANCE THEATER

by Debbie Connolly

If I could have let myself become entranced by the flaming parade of colors, by the rhythmic pounding of drums, by the dancing of bells and the wafting of the incense that permeated the audience, then perhaps I could have left the Fine Arts Center on the evening of Feb. 4 glowing. Perhaps I could have headed back to my car stringing together such adjectives as, "cultural, extraordinary, visual, and interesting!" Unfortunately, I walked home instead with a sinking feeling of emptiness and bitterness.

My cynicism and anger stemmed in no way from the quality of the performers or their performance. I was properly impressed with the immense talent that crossed that stage during the course of the two hour show. What depressed me was the very existence of the stage and the show. These dances, dances that once upon a time honored spirits, symbolized that which was important in various Native American cultures, and were modes for passing on legends, did not feel represented in this water-leaking architectural feat.

These Native American dances and rituals were once an integral part of their lives. The movements, the music, and the dress that once symbolized particular values and beliefs seemed like dim remnants of one of the most crushed and oppressed groups of people in the United States. For Native Americans to maintain whatever parts of their past culture they are able to and to proudly demonstrate it is admirable. But, does this predominantly white middle-class audience naively believe that somewhere on a reservation in Arizona there are gloriously-gowned folks chanting and prancing around bonfires? How is it that the same people whose ancestors slaughtered the Native American culture are now paying up to \$22 for a ticket to see a glorified, sterilized and white-catering version of the past?

So, I suppose my empty disillusionment is ultimately grounded in the overpowering white capitalism that has succeeded in destroying and commoditizing everything it addresses. Now that Native Americans are no longer present any

semblance of a threat to the American power structure it is acceptable for the mainstream to gawk at the incomprehensible "noble savage" image. There is a sad irony in our relatively new-found intellectual fascination with the very cultures that our "founding



fathers" stripped of their identity and power, and then promptly brushed those who survived off to reservations.

I am subject to both personal and anthropological fascination with the Native American past and present. However, this presentation enlightened me less to Native American history and lifestyle and more to the oppressive changes that have taken place. Changes that are characterized by the bringing of once community rich dances to this impersonal university auditorium. Finally, my criticism is not directed at any of the company that I kept during those two hours, whether those in the audience or those on the stage. All of us have been victims of a much larger and obviously corrupt system that has created these infuriating and illusive boundaries.

honorable way to die. In India, sex with a holy prostitute was seen as a way to get closer to God. Pierced ears and tattoos are seen by some people as self-mutilation, whereas we accept these practices readily. Whom shall we believe? Everyone has a different set of criteria and beliefs. One thing we are sure of and can all agree on: a woman is definitely a human being and must have the right to exercise control over her body.

But control "...should be exercised before exposing one's body to the possibility of pregnancy..." pleads Illusion. This is what birth control and abstinence are

for. Why not just abstinence? Once again, some people's values emphasize chastity while others do not. Abstinence is a wonderful solution for those who choose it, but enforcing it on everyone has never worked, nor would it be right. Furthermore, "pro-life" literature such as this only furthers the misconception that a woman is completely responsible for her pregnancy. Face the facts: it takes two. Women are not the only ones who have to be responsible. The pro-choice movement seeks to educate men too, rather than making the abortion controversy an issue of women's guilt and irresponsibility.

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COMPETITION

She entered the room,
a teacher in severe black;
The men chorused,
"She'll be all right on Monday,
She does it every Sunday;"
Even the best of them,
the cleric, laughed,
wanting to know
if she fancied herself a priest;
Sunday School, yes, woman,
some low key explication
of the Gospel according to man,
but no full-length sermons
and, please, cover your head,
bowing as good servants do,
creeping on all fours
behind the alter rail,
face close to plush red carpet
put down by all male vestry;
She may also rinse communion dishes
iron altar linens,
every now and then
slip in the back door of the vestry,
take minutes of the men's doings,
reminded by them that
Christ was crucified,
washed disciples' feet
and so should she;
She wonders why men don't emulate Him,
He was a man wasn't He?
Or do they suspect His masculinity?
The cleric owns up to
"even the best of us are chauvinists,"
the black dress she wears,
too much power
reminiscent of pastoral authority;
Admonished to stay in place,
she concludes her prayers under the stairs,
The Gospel will remain
according to man
who created that the first time
woman opened her mouth in paradise
she brought trouble
and he would never listen to her again;
For centuries of silence
let her redress!
Turn her collar around,
knowing better to serve God
than man.

Diane M. Moore

POETRY

This poem is dedicated to the five
harassment charge I brought against
back on a specific date and real
1, 1988 was that date for me. The
my birth as a woman warrior.

THE BIRTH OF A WARRIOR- A

They came and formed a crescent
In the Supreme Office of Education
They silently screamed the whisper
The rock was of vibrant colors, jagged
The rock was not smooth and so
"They" didn't want it that way. If that
that's the way it's supposed to be

It began. A hush fell and I spoke
The rock began to shake and shudder
It was not the trembling of fear.
It was an awakened explosion;
Joyous movement in awe of its own
"They" felt it.

A purple mist filled the room- hold
I sang the words of my truth, my
A song of quiet, elegant, ultimate
"They" didn't listen. "They" didn't
Oppression. It was their world.

And then, the glass shattered.
We have but one weapon for change
It came to me from an ancient place
NO! This is not o.k.
NO! You cannot.
NO! I WILL NOT.

A cool breeze blew through the
From the purple mist there arose
"We are all one" they sang, "send us
"They" felt the breeze, "They" heard

The Truth gently whispered in the
And "They" were changed.
And HE began to shake and shudder
And HE was changed.
And the ROCK swayed in a unique
And the ROCK was changed.
And I rose and left the shattered
And joined, became the ROCK.
And I was changed.

Jennifer A. Dawgert





e women that accompanied me to a hearing of the sexual
 ainst the college I attended. It is not often that one can look
 lize that their lives have been forever changed. February
 ese women, these "five thunders" became the midwives at

AN ANNIVERSARY

ent moon of rock
 tion and Oppression
 per of Truth.
 jagged textures
 soft.
 he rock had to be there, it could at least be smooth and soft;
 be!

e the words; the words that break worlds apart.
 shudder.

s own power.

olding, protecting, empowering.

ry heart, my power.

ate strength.

In't need to; it was their Supreme Office of Education and

hange, peace and joy.

place and crossed my dry lips.

e hole in their world.

se a sound, the sound of women's voices.

nding forth spirit, astride the path, alone together"

eard the harmonious voices.

their ears, touched their cheeks

udder, a trembling fear of the denied power now released.

ion of Sisterhood.

d supreme office of education and oppression

THE CRY

Just listen to the cry!
 The shrill caw! caw!
 of the bird high
 on the bough of elm.
 What does it
 cry for?
 What do any of us
 cry for?
 Will the lost mate be back?
 Will the children feed themselves?
 Does a little boy
 cry because he tore his paper hat
 or is it because
 his mommy is on the phone
 talking and going on
 and on
 about a party
 not hearing
 the mournful wail of the
 soul standing alone
 in the next room,
 head tipped up, baby bird,
 mouth opened wide.
 Eventually the cries will stop
 and all will appear
 well
 but then you realize
 the reason for the silence:
 You let them fly away!

Karen Laura Jones



SABOTAGE: cont. from p. 3

icy. Cut yourself to see if the circulation is still pumping. Eat when you're lonely or begin to feel other disturbing feelings. By all means avoid true intimacy with a single individual or any gathering of people which might feel like a family. You can turn back. If you sabotage yourself here, you save yourself quite a few feelings and difficult decisions.

Somehow you're still alive. Your therapist and you have seen the one or two-year mark come and go. You feel some warmth for her. Some tenderness. But she doesn't need you like you need her. She cares for other clients, her family, and she cares for them more than for you. She has another life.

Sabotage therapy by testing her. See if she really cares. Pester her answering service or call her at home. Follow her kids home from school. Peer into the windows of her home when she's away on vacation. Give her reams of bad poetry, essays and scraps of paper with unintelligible thoughts, the understanding of which seems absolutely critical for your full cure. If she really cared she'd read them all yesterday and completely understand them. Ask her for her interpretations. What does it all mean?

How much will she do for you? Test her. Will she write you a letter of recommendation, and, if not, why not? Will she testify for you in court? Will she back you up in a dispute with your boss? Will she bump another client and give you another hour? Will she let you sob on past the 50 minute mark? Will she let you pay for your present therapy when you have more money, say in the year 2000? Start slow, perhaps with an innocently-bounced check. See how far she'll let it go. Is it the almighty dollar which motivates her or love?

This is an appropriate time for the shift-in-focus technique. It isn't fair that you're doing all the talking. You're working hard and what's she doing? Resting on her buns while you pay her a dollar a minute to do so.

Ask her, "Do you love me?" "What was your childhood like?" "What would you do if you were in my situation?" Make her work for her pay. Play into the

therapist's insecurities about whether she's able to help you at all. Let her know you feel she isn't doing enough. You're in the same place you were when you began two years ago. Ask her, "What good's talk therapy anyway?" "How long's it going to take for you to make me better?" "What is my diagnosis, huh?" "Do you love me as much as your kids?" "Can you fix my parents?"

If your therapist gets wise to any of your manoeuvres remember to look surprised, widen your eyes, say "Oh, yeah. I never thought of that! I see..." and then promptly bury her comment in the Siberian corner of your unconscious. This device makes the therapist think you're still engaged in therapy, but you know differently, don't you?

"Test her...Will she bump another client and give you another hour? Will she let you sob on past the 50 minute mark?"

After a period of time, you may find yourself thinking about therapy outside of the hour. This is a mistake. Ideas, like seeds, can take root when you're not looking. Compartmentalize the therapy hour as just that--one hour. The rest of your life should continue as before. Resist the temptation to try a new behavior--meeting new people, responding to your partner or co-workers in a different way. If you do try new behaviors you may run out of things to complain about in the treatment hour. Then you might find yourself cornered into deeper layers of genuine feeling and concern. You must persist in keeping the day to day layers of your life in commotion, like a layer of feathers pounced upon constantly, or else you may find yourself face to face with not your therapist, but **yourself**. Above all don't be honest. If you're feeling fearful, bear it alone. Feeling suicidal? Call a hotline if you must but don't tell your therapist. The therapist will only gloat over how well you're opening up. They

mark up points depending on where you are on the decompensation scale.

Be silent, avoidant. Lie. Look Away. Let her know you won't be trying to make friendships or get involved with anyone until you're completely healed. And by the way, when will that be?

If somehow your therapist rides the waves of your testing, you may find yourself stuck in a chair, soul to soul with another person. Remember the point of therapy is to make the therapist love you, not to help you to love. Nah, you've been too badly hurt, too many times before. Cling, bask in the warmth of her mother love. Her child always. Both of you nesting in the peaceful space of the therapeutic hour.

You possess her if only for a short and regular time. She is out of range of her husband and kids and away from the demands of her personal life. You have unity and harmony with a therapist/ earth-mother/ perfect being...

If you do enter therapy, don't let it heal you. For if you stand again on your own two feet, the fates may knock you down again. Of if they don't, the Grim Reaper will surely find you one day.

If you spend your life in therapy neither g-d nor the devil can find you. It's a pleasant purgatory, a gray chamber where decisions aren't made, just pondered. One is certainly working towards feeling better, but there aren't any final exams. No one can tell you that you've passed or failed as long as you keep paying money.

The hairs on your therapist's head gray. And yours do too. But you're sure that when you get out of therapy someday, the clocks will roll back and you'll be given a second chance to live. It's owed to you given your investment, yes?

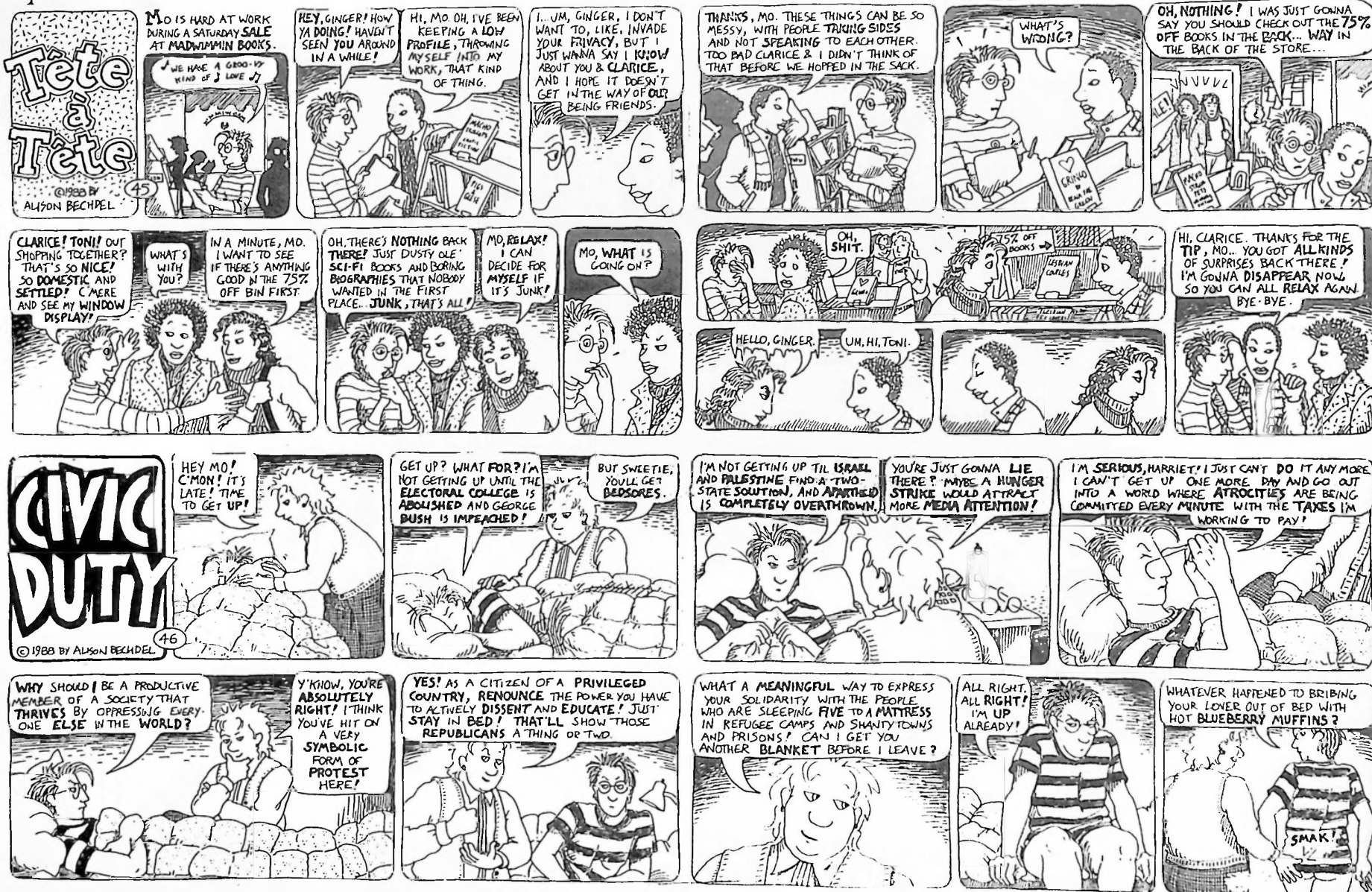
If you're contemplating therapy, sabotage it early by not following up on the idea. But if you enter, sabotage its work by never leaving.

Whatever you do, keep pressing down on your inner soul. Don't let any love flow. Make sure not to love. Keep following these lessons in the art of sabotage and you'll run out of time. They can't try to heal you forever, can they? And it's their fault, not yours, that it hasn't worked. Their responsibility, always.

*

Dykes to Watch Out For

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WHAT'S NEW AT NALL

Compiled by Bet Power

The New Alexandria Lesbian Library (NALL), located in Northampton, receives new books, periodicals, audiotapes and videos all the time. When Womonyre Books closed in January, NALL received a generous donation of several thousand books (320 of which will go into the Library collection); 21 audiotapes; 5 record albums; hundreds of flyers, posters, papers and back-issue periodicals; Lesbian memorabilia and arts & crafts; 3 bookcases; and 2 periodical display units. A very special thanks to Jil Krolik of Womonyre for helping to build the Library's resources for the community! You are wonderful!

Here are some of the new titles in NALL from this donation which has brought the Library's book collection to nearly 3,000 volumes (2,730). To visit NALL, call (413)584-7616 a few days in advance.

BOOKS:

- *AC/DC -Heathcote Williams, Riverrun Press, 1972.
- *Alive & Well: A Lesbian Health Guide -Hepburn & Gutierrez, Crossing Press, 1988.
- *Amanda -Paula Christian, Timely Books, 1965 (original).
- *Burning -Jane Chambers, JH Press, 1978.
- *Charting the Journey: Writings By Black & Third World Women -Sheba Feminist Publishers, 1988.
- *Class Porn -Molly Hite, Cross Press, 1987.
- *Dreams & Shadows: A Journal -Sudie Rakusin, Amazon Images, 1987.
- *For Lesbians Only -Ed. Sarah Hoagland, Onlywomen Press, 1988 (Donated by the editor).
- *Gay & Sober -Ed. Thomas Ziebold, Harrington Park Press, 1985.
- *Goddesses & Amazons: A Journal -Sudie Rakusin, Amazon Images, 1984.
- *Gray Magic -Sarah Dreher, New Victoria Publishers, 1987.
- *Her Voice in the Drum -Rebecca Beguin, New Victoria Press, 1980.
- *Hungers -Patricia Roth Schwartz, Blue Spruce Press, 1978.
- *Lesbian Plays -Ed. Jill Davis, Methuen, 1987.
- *Long Time Passing: Lives of Older Lesbians -Ed. Marcy Adelman, Alyson Publications, 1986.
- *Looking At Women -Fran Winant, Violet Press, 1971.
- *Look Me in the Eye -Barbara Macdonald, Spinners/Aunt Lute, 1983.
- *Loving Someone Gay -Don Clark, Signet, 1977.
- *No Telephone To Heaven -Michelle Cliff, E.P. Dutton, 1987.
- *The Notebooks Of Leni Clare -Sandy Boucher, Crossing Press, 1982.
- *Positively Gay -Ed. Betty Berzon, Mediamix, 1979.
- *Prism -Valerie Taylor, Naiad Press, 1982.
- *The Sharda Stories -Jess Wells, Diaspora Distribution.
- *Something Shady -Sarah Dreher, New Victoria Publishers, 1986.
- *Politics Of the Heart (Lesbian Parenting Anthology) -Ed. Sandra Pollack, Firebrand, 1987.

SEXISM AT THE PAGODA

by Trystan Skeigh

I have struggled to write about my experience with Nipponzan Myohoji and the Peace Pagoda since I left the community nearly a year ago. Part of my struggle has been my own healing and reclaiming myself as a strong, beautiful and whole Amazon woman.

I am continually amazed by the silence within this Valley concerning the blatant oppression of wimmyn that occurs at the Peace Pagoda community in Leverett. When I remember all of the strong feminist wimmyn and sensitive men whom I have seen participating in various functions at the Peace Pagoda, I find it hard to believe that not a single voice has ever been publicly raised in objection to the ways in which wimmyn are viewed and treated at the Leverett Dojo.

I lived and practiced Buddhism at the Leverett Peace Pagoda (or Dojo) between November 1985 and March 1988. In that time I accepted ordination in Japan and practiced as a nun for over a year.

After my ordination I was told by the head monk at Leverett that, as a woman, I was by nature spiritually inferior to men, and that the goal of my practice as a nun should be to become humble, by obeying and serving monks. By doing this, I could purify the bad karma that caused me to be born female, and in my next lifetime I could be born male. When this happened I would then be able to live a holy life and do Buddha-work.

At the Leverett Dojo, in Japan and in Sri Lanka the gender hierarchy was constantly evident. I was often ordered to cook, clean, wash clothes, and even carry bundles and suitcases for monks. Shortly after I was ordained I was chastised by the head monk at Leverett for relieving another nun of a heavy box as she walked up the steep drive to the Dojo. She was only an "anju-san" (a nun) he explained, and he was an "O Shonin-san" (a monk), and therefore, I should have offered to help him instead, even though he was carrying a much smaller load!

In all Dojos, nuns or laywimmyn cooked all of the meals and teatimes for the monks, and were expected to wash all the dishes afterwards. The nuns and other wimmyn were also expected to clean the bathrooms, the templeroom, and prepare the monks' evening hot tubs at Leverett. Although men and wimmyn worked together, unless two separate hot tubs were made, all of the men used the hot tub before the wimmyn were allowed to bathe.

Within Nipponzan Myohoji, a strict division is kept between men and wimmyn in labor, everyday life and ritual. The daily meditations are always led by monks, unless none are present. Then a nun may lead. At the

large public ceremonies that are held at Leverett a few times each year, the ceremony is always led by a senior monk, the monks precede the nuns in the processions, sometimes monks have cushions while nuns do not, and the monks, unlike nuns, have the freedom to sit cross-legged. Nuns are expected to stay, often painfully, seated upon their knees during ceremonies that sometimes last for hours.

Among the monks and nuns a system of seniority is observed according to the number of years served in the order. The senior monks are treated with greater respect than younger monks, sitting higher at the table, often receiving special foods that the others do not, and they also have more authority. All nuns are beneath monks, regardless of years served. In the words of Jacqueline Mandell, an American Theravadin nun, "Within the monastic tradition, a woman who has been a nun all her life, and fully enlightened, must bow down to a monk of one day." Yet among the nuns themselves a hierarchy based on years served also exists. I was the youngest nun in Nipponzan Myohoji--which meant that not only was I subordinate to all monks, but I was also expected to follow all nuns as well. I often received orders to cook, clean, make hot tubs, and do other tasks from wimmyn. Within this kind of power hierarchy, wimmyn also oppress other wimmyn. This caused me a great deal of pain.

The irony present in this situation is that Nipponzan Myohoji came to this Valley in 1982 promoting world peace, and many people, led by local feminists, offered an abundance of financial, material, and physical aid. Strong wimmyn helped build the Leverett Peace Pagoda. I believe that the Pagoda was built within a spirit of cooperation and love that transcended sexual oppression and hierarchy. But since its construction, I feel it is almost as though the spirit of the Pagoda has been forgotten by the community at Leverett. This regression can do nothing, in my opinion, but hurt Nipponzan Myohoji's work for peace in this country. Surely it is self-evident that a work united for peace cannot be divided by sexual discrimination and hierarchy.

Trystan Skeigh is a 24 year old lesbian living with a new lover and a beautiful kitten named Radical on an organic farm. She writes, "The months since I left Nipponzan Myohoji have been spent healing from the intense self-hatred I learned there, and learning to love and rejoice in my own sacred womanhood. My lover Carol has helped me so much in this healing as have many other beautiful lesbians in this Valley".

- *We Are Everywhere (Lesbian Parents) -Ed. Harriet Alpert, Crossing Press, 1988.
- *When I Am Old I Shall Wear Purple -Ed. Sandra Martz, Papier-Mache Press, 1987.
- *The Women's Dictionary of Symbols & Sacred Objects -Barbara G. Walker, Harper & Row, 1988.
- *Womenseed -Sunlight, Tough Dove Books, 1986.

AUDIOTAPES:

- *Avedis, Sirani. "Tattoos"
- *Beth, Karen. "New Moon Rising"
- *Davies, Diana. "The Fierceness Of Our Flight"
- *Dunn, Barb. "Tears Of the Grandmothers"
- *1st Women's Music Festival, Champaign, IL
- *Ova. "Out Of Bounds"



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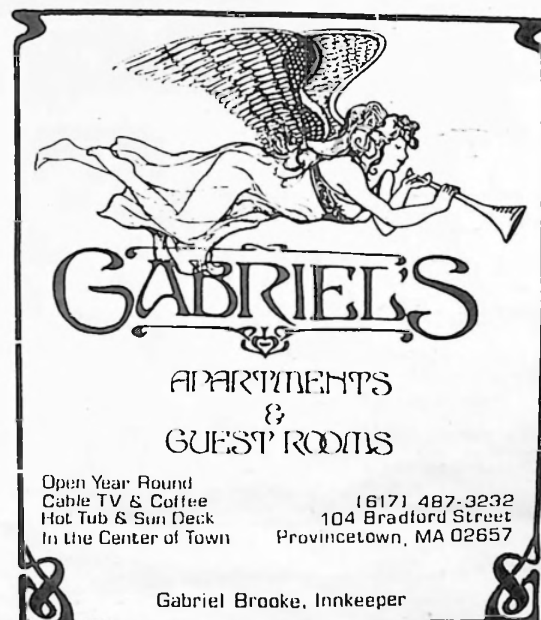
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CHOICES: cont. from p. 5

Tied in with this is the idea that "okay, abortion should be allowed, but only for rape victims". In effect, what this means is that as long as a woman does not willingly get involved in sex, she has the right to control her body, but if she exercises control over her sexuality, then the government can control her body. However, no law has been proposed which states that men must stick around for nine months and shoulder some of the responsibility if they willingly engage in sex and a pregnancy results. This argument is blatantly sexist. Furthermore, distinctions between consent and lack thereof are extremely difficult to prove in court, especially in cases of date rape. Rarely do rape cases even get as far as the courtroom and even if they all did, they would need to get there almost immediately for an abortion to be safely obtained. It doesn't take extensive knowledge of our judicial system to realize that "abortion only in cases of rape" is not a feasible idea.

"...no law has been proposed that men must stick around for nine months if ...a pregnancy results."

Another myth perpetuated by "pro-lifers" is that people who are pro-choice want abortion to be a simple solution to all kinds of problems. The aim of the pro-choice movement is to allow women to have control over their bodies and lives, but also to ultimately eliminate the need for abortion. Pro-choicers work to stop rape and exploitation of women and to improve birth control. The more safe and informed our society becomes, the less need there will be for abortion. Unfortunately, we now live in an imperfect world where abortion rights are a must. This is why it is wrong to call pro-choicers "abortionists". We are not in favor of abortion as a cure-all; we merely recognize that it must be an option.

Nor is it true that pro-choicers want all pregnant women to have abortions. We support the right to choose between abortion and a full-term pregnancy, but the assumption that we don't leads to another common myth: all abortions lead to intense emotional suffering and guilt. These emotions are bound to be felt by women who have been coerced into (read: have not chosen) abortion. The emergence of WEBA (Women Exploited by Abortion) is another result of choice being limited or not supported. The members of WEBA with whom I have spoken were all pressured into abortion. None of them had any counseling from trained professionals when they

SURVIVORS: cont. from p.4

capable of carrying out orders without feeling, without sympathy for their victims, just as they had been treated as children. Anti-Semitism made the Jews convenient scapegoats, but what they were scapegoats for originated in German child-rearing practices of earlier generations.

Alice Miller writes that it is possible for children to have devastating experiences, and if they are shared and acknowledged by groups of people and the children are permitted to talk about what is happening, it can be less psychologically damaging than abuse in the family in secret and isolation. This idea helps me to take my experience seriously in spite of a lifetime of hearing from my mother how I didn't have it so bad—other children were starving and homeless.

Thou Shalt Not Be Aware: Society's Betrayal of The Child by Alice Miller, Meridian paperback, 1986. Looks at psychoanalytic theory and practice and how it has hidden abuse of children.

Alice Miller was trained in Freudian psychoanalysis, but in her years of work with her patients, her own analysis, and discussions with her son, she has concluded that Freudian theories about the origins of neurosis do not help her patients heal. She looks at Freud's currently used theories that adults remembering child sexual abuse are, in fact, remembering a desire for sex with their parents. She shows how damaging this theory has been. She then looks at Freud's original trauma theory, rejected early in his work, that says adult neurosis is the result of sexual abuse of children.

Pictures of a Childhood by Alice Miller, Farrar Strauss and Giroux, (hardback) 1986

Pictures of a Childhood is different from her other books in that it is an essay accompanied by 66 of her watercolor paintings. Alice Miller herself was an abused child. Like many survivors, she blocked this from her conscious awareness until she was a grown woman. She tells what it was like for her to remember

found out that they were pregnant. Their abortions may not have been safe or sanitary (which is one reason pro-choicers continue to call for "safe, legal abortions"). They were frightened and alone, victims of rape or abandonment by the "fathers". Is it any wonder they feel exploited?

I have spoken with women who have chosen abortion after careful consideration. They realize that it was the best choice for them and are comfortable with their decisions. If you are someone wavering between pro-choice and "pro-life", please consider the cases of these women. Read and analyze the literature from both sides very carefully. Even if you do not respect the pro-choice movement, consider

her own abuse and about how her subconscious revealed more and more to her through her paintings. She discovered her own inner child through spontaneous playful improvisational watercolor painting. She describes the pain she found in realizing she was an abused child as well as the joy in finding ways to let her inner child play. She stopped painting as a child to protect that playfulness. Reading this book helped me to understand the importance of keeping The Abused Kid in me happily and safely connected to The Adult Me long enough to tell about what happened.

One reader of the Bulletin Board wrote the following summary about Alice Miller's books:

The Drama of the Gifted Child helped me to understand how an individual learns to perceive the world and how early childhood experiences affect these perceptions. **For Your Own Good** helped me to understand how child abuse is perpetuated throughout generations in families. **Thou Shalt Not Be Aware** helped me to understand how many of our societal, "cultural" institutions contribute to the proliferation of child abuse. Each book built on the previous one. It's a good idea to read them in the order they were written (the order listed above). Alice Miller cites many studies and she discusses abuse from a number of well-researched perspectives. She uses interesting case histories to illustrate some of her points.

Survivors should be prepared for possible reactions to reading these books. I remembered a lot more of my own abuse. I was pretty thrown. I suggest keeping the EveryWoman Center Hotline number, (413)545-0800, posted near the phone!

Group Starting

Recovery in The New Age: Healing the effects of incest and other childhood abuse thru abundance work. 12-wk facilitated group for women in 12-step recovery. Call Peggy Kullberg: (413)586-5047.

what would happen if abortion were outlawed. Safe abortions would become unavailable to poor and minority women. Their cycle of poverty would only get worse, and dangerous "back-alley" abortions would skyrocket. Affluent women could still travel or pay off doctors to have abortions done. Anti-abortion legislation is the least effective way to stop abortion. The goal of the pro-choice movement is to eventually erase the need for abortion. Until then, however, each woman must be allowed to choose. Please join the pro-choice movement in protecting this right.

This article was signed by the author and twenty persons supporting the pro-choice movement. *



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ANNOUNCEMENTS

GAY/LESBIAN/BISEXUAL AWARENESS PLANNING

Gay, Lesbian and Bisexual Awareness Week will be held April 7-14. Planning sessions take place Tuesdays from 12-1:30pm, in room 413B, U Mass Student Union. Call (413)545-4824 for information.

TAX HELP FOR ELDERLY

Free income tax assistance is available to citizens 60 years of age or more. To make an appointment call Mary Brewer at (413)527-2468.

WOMEN AGAINST RACISM

"Parallels and Intersections: A National Conference on Racism and Other Forms of Oppression," will be held at the University of Iowa April 6-9. Speakers include Angela Davis, Dolores Huerta and Barbara Smith among other prominent women. Contact: Women Against Racism, University of Iowa, WRAC, 130 N. Madison St., Iowa City, IA 52242. Phone: (319)335-1486.

HEALTH COLLECTIVE

The Hartford Gay and Lesbian Health Collective is opening up to membership. Includes quarterly newsletter and invitations to special events. Help maintain vital programming. Please write: H.G.L.H.C., PO Box 2094, Hartford, CT 06145-2094.

BUTCH/FEMME PROJECT

Perspectives In Lesbian Identity(c) seeks submissions of original artwork, photographs, poetry and writings on Butch/Femme theme for publication and exhibition. Mail to: Barbara Levy, Butch/Femme Project, PO Box 244, Village St. Station, NY, NY 10014.

NALL SEEKS VOLUNTEERS

The New Alexandria Lesbian Library, a national collection of Lesbian herstory in Northampton, seeks Lesbians to help with archiving, and to help the collection expand into a new 2nd floor room. Volunteers meet Mondays 7:30-10pm; additional work times can be arranged. No experience necessary. Student Internships/credit can be arranged. Call (413)584-7616 today to help with the important work of preserving and making available our Lesbian herstory!

DAY CARE PROGRAM SEEKS DONATIONS

Western Mass. Child Care, a non-profit day care program in Holyoke serving low-income women/teens, will be opening a home for infant care. They are in dire need of high chairs, cribs, car seats, pampers and everything else infants (newborn-6mos.) require. Also, in the fall they will launch a new sick child program. Volunteers skilled in nursing are needed. If you can be of assistance please call today (413)533-7290.

DOMESTIC VIOLENCE CONFERENCE

The Third National Conference: DOMESTIC VIOLENCE IN THE 80's takes place May 11-12 in Columbus Ohio. For information write: Domestic Violence in the 80's, PO Box 2832, Columbus OH, 43216 or call: (614)222-7144.

NEWSLETTER

"Challenging Media Images of Women" is a newsletter designed to enable one to protest, through letter-writing or boycotting, sexist, abusive and degrading images of women in the mass media. Subscription \$6/yr. For info write: Challenging Media Images of Women, PO Box 2027, Cambridge, MA 02238 or call (617)437-0421.

"WE WON'T TAKE FOUR MORE YEARS!"

March on Washington, April 29. No more cutbacks, poverty, racism, militarism and intervention! We demand money for people! Not for the banks and Pentagon. Write: March On Washington/Campaign for a People's Fightback, Box 1819, Madison Square Station, NY, NY

LESBIAN HUMOR ANTHOLOGY

Short stories, poems, essays and cartoons are sought for an ANTHOLOGY OF LESBIAN HUMOR. We want material covering a broad range of lesbian experience and are interested in both new and previously published work; high comedy or subtle humor. Contributors will be paid. Tentative deadline is October 1989. Send manuscripts/drawings (with SASE) to: Ann Larson & Carole Carr, Silverleaf Press, PO Box 70189, Seattle, WA 98107.

WOMEN IN THE TRADES

Support group for women in the trades/non-traditional jobs. Mondays from 5:45-7:45pm at Everywoman's Center, Wilder Hall, U Mass; free. For details call (413)545-0883.

ATHLETES FOR EQUALITY

Tired of how women athletes are depicted negatively in the media? Athletes for Equality sponsors letter-writing campaigns to advertisers to voice this sentiment. To get info write: Athletes for Equality, 6805 Wood Hollow Dr. #361, Austin, TX 78731.

LESBIAN/GAY CIVIL RIGHTS

The Coalition for Lesbian & Gay Civil Rights is presently mobilizing support for passage of a Lesbian & Gay Civil Rights Bill. To find out how to become involved or to get an update on this legislation write: PO Box 611, Harvard Square, Cambridge, MA 02238 or call (617)776-6956.

VALLEY WOMEN

The VWV is seeking women interested in learning newspaper layout and production skills to help produce the *Voice*. We're also looking for ad reps. Call 545-2436.

classifieds

JOB OPENING

ADMINISTRATIVE ASSISTANT: Public relations, writing, secretarial and development responsibility. Flexible hours. Starting: 10 hours per week with likely increase. Send resume to Amherst Writers & Artists, P.O. Box 1076, Amherst, MA 01004.

SERVICES

"CATCALLS"- loving pet care in your home! Call (413)584-9422.

UNITARIAN UNIVERSALISM

Provides support and affirmation for people of all beliefs and lifestyles. The Unitarian Universalist Society of Northampton and Florence. 220 Main Street, Northampton (413)584-1390. Sunday Services- 10:30AM. Handicapped Accessible.

MASSAGE FOR WOMEN

Experience a Four Hands Massage! Two licensed therapists also work individually. \$25-up. (413)586-2436.

HELP WANTED

The Institute for Community Economics works for economic justice while providing technical assistance and financing to community development projects in low-income communities. Several positions are now open. Staff live in residential community and receive modest compensation. Write: Coordinating Team, ICE, 151 Montague City Road, Greenfield, MA 01301.

MUSIC SWAP

Let's share and copy our music and tapes--New Age, Women's, Kitaro, ritual, etc. (413)584-9422. Let's swap!

MASSAGE SWAP

Masseuse seeking others for free massages and body-work trades. (413) 584-

WOMYN'S MUSIC FESTIVAL

900 womyn will have the time of their lives Memorial Day Weekend at Campfest, the comfortable womyn's music festival. May 25-29th. Sold out last 2 years. Music, workshops, swimming, tennis, singles' activities. For womyn only. Plan now so you don't miss the fun. RR3 Box 185, Franklinville, NJ 08322 (609)694-2037.

WOMYN'S SPIRITUALITY

WOMONGATHERING, the festival of womyn's spirituality. Intensive, experiential workshops. ZBudapest, Amy Lee, Diane Stein, Jade and Lynnie "Of A Like Mind", The Womonsong Feminist Chorus. Crystals, body workers, herbalists. May 19-21 at a scenic, private camp in PA. Cabin space or tenting. Indoor hot showers & flush toilets. Womyn only. Swimming pool, tennis. Send for our spring registration brochure. RR3 Box 185, Franklinville, NJ 08322.

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WORKSHOPS

Tuesdays, 10am-noon

Free personal growth workshop series for women in transition. People's Institute, 38 Gothic St., N'ton. Preregistration required. Call (413)584-9111.

SPEAKER SERIES

Wednesdays, 12:15-1:30pm

U Mass Women's Studies presents an ongoing brown bag lunch "Feminist Speakers Series." Provocative with interesting discussion. Bring lunch, beverages provided. Campus Center. Call (413)545-1922 for info.

CONCERT

Saturday, March 4, 8pm

African-American singer/songwriter Jane Sapp along with the Children of Selma. John M. Greene Hall, Smith College, N'ton. \$5/\$2seniors & students. For info call (413)545-0472.

LBGA DANCE

Saturday, March 4, 9-1am

Lesbian, Bisexual, and Gay Alliance dance with DJ Betsy. 10th floor Campus Center, U Mass, \$3. For info: (413)545-1054. Wheelchair accessible.

MIXED MEDIA SHOW

March 5-29, 2-5pm

Erector Square Gallery presents "Woman in Her Place", a visual interpretation of the positive and negative aspects of being a woman. New Haven, CT. For further info call (203)785-1273.

MEMORIAL FUND BENEFIT

Friday, March 10, 6pm

Women's spaghetti dinner, singing, followed by a dance. Proceeds donated to Virginia Ferrer Memorial Fund. Unitarian Society, 220 Main St., N'ton. \$1-10, children welcome, childcare available by reservation. (413)665-3781 or 586-9809. Sponsored by Women's Pentagon Action. Wheelchair accessible.

SHELIX SHOW & TELL

Saturday, March 11, 8pm

SHELIX, a Woman-to-Woman S/M Support Group hosts a "Fetishes Show & Tell." Call (413)584-7616 or send SASE to: SHELIX, PO Box 416, Florence Station, Northampton, MA 01060. New women welcome.

SOPHIE'S BACK!

Monday, March 13

Judith Sloan is back to celebrate Sophie's 10th anniversary! Lesley College, Cambridge MA. (617)868-9600 ext. 290. On March 16-19 she performs in New Haven CT. Call (203)772-2377 for details.

CONCERT

Mon.-Wed., March 13-15, 7pm

Chris Williamson in concert. Ironhorse, 20 Center St., Northampton. \$15 in advance. For more info call (413)584-0610.

P-FLAG MEETING

Tuesday, March 14, 7:30pm

Support group for parents, families, friends of lesbians and gay men. Grace Episcopal Church Parish Hall, Amherst. For info: (413)532-4883.

PROGRESSIVE WOMEN'S NETWORK

Wednesday, March 15, 7:30pm

Progressive Women's Network meeting, followed by film and discussion. All progressive/activist women welcome. Bring a munchie, \$1 donation. Bangs Community Center, Amherst. Info: (413)586-9809 or 586-2355.

STORYTELLING CLASS

Wednesdays, beg. March 15, 7-9pm

TELLING OUR STORIES, a storytelling class for women taught by Jay Goldspinner. Six evenings, \$60-100. For info call Jay (413)628-3803 or Meg 586-4287.

Z BUDAPEST

Thursday, March 16, 7:30pm

Zsuzanna Budapest, Witch and leader of Susan B. Anthony Coven, lectures on "Native European Goddess Culture & Religion." Trinity College, Hartford CT. (203)297-2408. Wheelchair accessible.

PERFORMANCE

Friday, March 17, 7pm

The Washington Sisters, accompanied by Melanie Monsur, perform at the Northampton Center for the Arts. Benefit for the Homelessness Program, \$11. For info call (413)585-8717. Wheelchair accessible.

ALIX PERFORMS

Saturday, March 18, 8pm

Alix Dobkin, with Linda Shear in concert at the Northampton Center for the Arts. Benefit for the Support Group for Dykes with Illness and Disabilities. \$9-13 advance. Info: (413)585-5744, TTY/TDD: 586-7851.



The Washington Sisters
and Melanie Monsur.

LESBIANS OF COLOR POTLUCK Sunday, March 26, 4pm

DeColores/Lesbians of Color potluck. For location and more information call Everywoman's Center at (413)545-0883.

LESBIAN/GAY STUDENTS: March 31-April 2

Northeast Lesbian and Gay Student Conference. University of Connecticut, Storrs CT. Call (413)545-1054 for details.

STUDENT CONFERENCE March 31-April 1

"The Fight for Reproductive Freedom: A Conference for Student Activists." Hampshire College, Amherst. To register call Marlene (413)549-4600 ext 645.

"A DAY OF PLAY"

Saturday, April 1, 9-4pm

"A DAY OF PLAY" for Adult Children of Alcoholics and others who have forgotten how to play. \$40/\$50, Stillpoint Center, Hatfield. For info call: (413)253-3325.

CHOOSE IT OR LOSE IT!

Sunday, April 9

National Pro-Choice march on Washington- March for Women's Equality, Women's Lives. For details call NOW at (413)733-6332.

"JOURNEY TO THE GODDESS"

Sunday, April 16, 10-4pm

Journeying deep into our own wisdom, hearts and wisdom, we will meet the wondrous & many-faced Goddess. Ritual, storytelling, music, visualization. \$20-40, call Meg (413)586-4287 or Willow 585-8632.

P-TOWN WISE WOMAN WKEND Friday, April 28-30

Herbal medicine & women's health care workshops; ceremony & weed walk. Sliding scale. Whitewolf, 72 York Terr., Brookline, MA 02146, or call (617)277-8232.

AIDS CONFERENCE

Thursday, April 27-30

AIDS, Medicine & Miracles Conference. For registration info write: AIDS, Medicine & Miracles, Inc., 2300 11th St., Suite 1, Boulder, CO 80302.

CALENDAR

FILM

Tuesdays, March 7-?

"From Flappers to Feminists: Women's History Through the Hollywood Film." 227 Herter Hall, U Mass. Call Prof. Peiss in the History Dept. for details.

WOMEN IN THE ARTS

March 2-31

The New Haven CT community's city-wide celebration of women artists. Theatre, dance, comedy, exhibits. For all the details call (203)772-2377.

LECTURE

Thursday, March 2, 4pm

"The Women in his Life: [Frederick] Douglass and the Feminists". Babbott Room, the Octagon, Amherst College.



Peggy Kennedy in WHOOPS

PLAY/COMEDY

March 3-4, 10-11, 17-18, 8pm

WHOOPS! A New Play written by Tanyss Rhea Martula (see Interview, Feb. issue). East Street Theatre, East St., Hadley. Ticket info: (413)584-7729. For wheelchair accessibility call in advance: 586-4507.

JEWISH WOMEN PROGRAM

Tuesday, March 7, 7:30pm

JEWISH WOMEN: VOICES & FACES, a multimedia program features the voices and stories of contemporary Jewish women: Sephardic & Ashkenazi, religious & secular, radicals, Holocaust survivors, lesbians, healers...162 Campus Center, U Mass. Free. (413)545-2526.

AIDS: THE WOMEN

Tuesday March 7, 6pm

Ines Reider, co-editor of AIDS: The Women, will read selections at Food for Thought Books. (413)253-5432.

LATINA READING

Thursday, March 9, 7:30pm

Three authors read from Breaking Boundaries, Latina Writings and Critical Readings at Lunaria (413) 586-7851.

CHILEAN ART

March 9-April 21

Artspace Gallery in Greenfield presents "Scraps of Life: Chilean Arpilleras", an exhibit of 41 colorful/political tapestries created by Chilean women. Made from material scraps, yarn and discarded objects. For info: (413)772-6811.

DINNER/DANCE

Thursday, March 9

Dinner (women only, res. req.) 7-9, and dancing 9-1am (\$3-6) to benefit Valley Women's Martial Arts. North Star Restaurant, N'ton. (413)586-9409 for info. Wheelchair accessible.

MENTAL HEALTH SEMINAR

Friday, March 10

"Co-dependent Confusion and the Responsibility Trap", a day-long seminar for mental health professionals. Sponsored by CIRCA Psychotherapy Associates for Women. (413)586-6471 for info.